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DISCOURSE

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BEFORE

THE SOCIETY

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FOR

PROPAGATING THE GOSPEL

AMONG

THE INDIANS AND OTHERS IN NORTH-AMERICA,

DELIVERED NOVEMBER 5TH, 1807.

BY ELIPHALET PORTER, D.D.
PASTOR OF THE FIRST CHURCH IN ROXBURY.

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BOSTON, NOV. 5TH, 1808.

VOTED, That the Select Committee of the Society for propagating the Gospel, &c. present the thanks of the Society to the Rev. Dr. PORTER, for his sermon, delivered before them this day, and request of him a copy for the press.

JEDIDIAH MORSE, Secretary.

A DISCOURSE.

1 CORINTHIANS, xv. 58.

"THEREFORE, MY BELOVED BRETHREN, BE YE STEDFAST, UNMOVEABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD, FORASMUCH AS YE KNOW THAT YOUR LABOUR IS NOT IN VAIN IN THE LORD."

THIS exhortation comes with peculiar grace, as well as authority, from the great apostle of the gentiles. His own illustrious example of stedfastness in the faith, and of persevering fidelity in the service of his Lord, added to his supernatural illumination, eminently qualified him to be the teacher and monitor not only of his own times, but of all future ages.

The text is a practical inference from his argument on the resurrection of the dead. In the course of his reasoning on this subject, he repeatedly alludes to the dangers and sufferings he had incurred in publishing and defending the gospel. At the same time, he evidently intimates that it was the doctrine of a future state of retribution, which animated him to the conflict with the beasts at Ephesus, and justified his conduct in standing in jeopardy

every hour. Considering, therefore, the connexion of our text, and the circumstances in which it was penned, it is not unnatural to suppose, that the apostle has a special reference to that branch of christian duty, which relates to the propagation and support of the gospel in the world. But, admitting that his exhortation is of a more general nature, I may still take the liberty, without departing from its true spirit, or giving it, in a culpable sense, a private interpretation, to accommodate and apply it to the present occasion.

The great object of the society, at whose invitation we are assembled, is the increase and diffusion of the light and influence of the glorious gospel. This is, indeed, the work of the Lord. It is a work, which he approves and requires. It is a work, in which they who labour with fidelity, shall not labour in vain. And, therefore, it is a work in which it becomes us to be resolute and active, to persevere and abound.

I. It is the work of the Lord; a work which he approves and which he requires of those who are favoured with the knowledge of the gospel. Admitting the truth of christianity, we cannot, if we seriously reflect on the subject, doubt for a moment, our obligation to endeavour, according to our respective opportunities and abilities, to extend its blessed light and effects among our fellow men. This obligation necessarily results from the relations we sustain, and must be at once perceived and felt by all, who have any love to God, any gratitude to the Saviour, or any benevolence to mankind.

The duty, of which we are speaking, is the obvious dictate of PIETY. The diffusion of religious knowledge must be agreeable to the nature and will of God, who is light and love, and who delights to impart truth and happiness to his rational offspring. In this glorious work, his own divine wisdom, power and goodness, have been wonderfully and miraculously employed. Jesus Christ was sanctified of the Father and sent into the world, and to him the spirit of wisdom and power was given without measure, that he might become the author, finisher and founder of our holy faith, or religion; and be made of God, wisdom, righteousness, sanctification and redemption, unto all who believe. The gospel, which at the first began to be spoken by the Lord, was further published and confirmed by them that heard him; God also bearing them witness both with signs and wonders, and with diverse miracles and gifts of the Holy Ghost. By means of the gospel, thus introduced, God would enlighten, sanctify, and save the world.

When we devoutly contemplate the Supreme Being as thus concerting, and bringing into effect, a plan for the moral recovery, improvement and salvation of men, can we be insensible of our obligation, not only to embrace it ourselves, but to use our best endeavours, that its benefits may be extended to others? In what way can we better glorify our Maker, than by extending the knowledge of his salvation? We ought to esteem it, not merely our duty, but our privilege and glory to be labourers together with God, in diffusing the light and blessings of christianity.

To this privilege and glory, we may, without presumption, aspire. We are expressly commanded, to be followers of God as dear children. In conformity with the spirit of this command, it becomes us affectionately and closely, to copy after our heavenly Father. Undissembled piety will, indeed, in its very nature, dispose and excite us to imitate, in every possible way and instance, not only that divine goodness, which, regarding our temporal support and comfort, maketh the natural sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust; but also that richer love and mercy, which, compassionating the moral darkness and perishing condition of mankind, have caused the sun of righteousness to arise with light, and hope, and healing in his beams; and which send down the needful dews of heavenly influence and grace.

We may likewise clearly infer from the GRATITUDE which christians owe their blessed Lord and master, their obligation to spread the grateful savour of his precious name, and to advance his kingdom in the world. How can we better express our thankfulness to him, than by labouring to befriend and promote that cause which was so near his heart; that cause which employed his unwearied labours, enkindled his holy zeal, and cost him his precious life? The disciples are not above their master, nor the servants above their Lord, that they should be at liberty to withhold any services, or shrink from any sufferings, by which they can recommend and advance his cause and interest. Gratitude and friendship to the Saviour, strongly impose the duty of endeavouring to bring an accession of glory to his name, by extending the knowledge of his

truth and grace, and increasing the multitude of his followers.

Nor is it less manifest, that BENEVOLENCE to our brethren of the human race requires, that we labour to extend and increase the knowledge and influence of our divine religion. True charity rejoices in the happiness of others, and seeks, in every practicable way, to promote it. What more substantial act of kindness is it possible for the purest love of our fellow men to dictate and perform, than imparting to them the blessings of the gospel of peace? Both the temporal and eternal interests of mankind are essentially connected with the progress of the light and influence of christianity. The gospel is the remedy, which infinite wisdom and goodness have provided for the ignorance, corruption and misery of the human race.

It is adapted to the wants and condition of mankind. Its truths are most interesting and important; its precepts pure and perfect; its effects salutary and saving. As it respects this life, it is fraught with blessings. Wherever received in its purity and power, it controls the lusts and passions of men, promotes purity, justice and charity; gives support to civil government, and efficacy to the laws. It is the friend of publick order, peace and prosperity; of domestick enjoyment, and individual happiness. At the same time, it brings to view a better and happier world than the present; and is the power of God unto eternal salvation to all who believe. Its merciful design and powerful moral efficacy are to recover mankind from the dominion of error and defilement of sin, restore them to the image and favour of God, and fit

them for a glorious and blessed immortality in the mansions of heaven. To labour for the propagation and advancement of such a religion must be the dictate of the purest patriotism as well as piety ; it is the work of that godlike charity, which compassionates the miseries of mankind, and seeks both their present, and their everlasting good.

The duty of contributing, in some way, to the support and progress of christianity in the world, is common to all who have themselves been called to the knowledge of its heavenly doctrines and precepts. But it will be asked, " Are all apostles ? Are all prophets ? Are all teachers ? Do all speak with tongues ? Do all interpret ?" This will not be pretended. Nor is this necessary to the acceptable discharge of the duty under consideration. " If there be first a willing mind, it is accepted of a man according to that he hath, and not according to that he hath not."

Very few, comparatively, have been called to the office of publick teachers ; and smaller still is the number of those who are distinguished by eminent gifts. The distinctions of station and talents are sought by the ambitious and vain ; and, as the means of usefulness, may be desired by the humble. Yet, instructed by the Apostle, " show I unto you a more excellent way." A principle of unfeigned love to God and man is more highly to be prized, and more earnestly coveted than the highest office or the most splendid gifts. Possessed of this principle, you will easily find ways and means, by which you can aid and extend the cause of christian light and morality.

You will be able and disposed to contribute to its support and progress by that fervent and effectual prayer, which availeth much. In whatever department and station in life you are placed, or however humble and confined your influence, you will be able to do something by your instruction, counsel and example, for the recommendation and advancement of true piety and virtue. You will, at least, have the disposition and power, and you are certainly under the obligation, to instruct and edify, by your good conversation in Christ, the domestick circle in which you move, the companions with whom you associate, and the neighbourhood to which you belong.

The humblest individual, who causes his light to shine around him, not only recommends his religion to those, by whom he is immediately observed, but contributes something to its being known and received throughout the world. Every additional ray of light, by which the lustre of the gospel day, enjoyed by christian countries, is increased, renders its reflection on heathen lands more distinct and visible. This encourages the hope, that their attention and inquiry will be excited by the light that dawns upon them, and that the time is hastening when they will welcome, with joy, the brightness of its rising.

Christians in general, though not qualified, nor called, in providence, publickly to preach the gospel, yet have it in their power to promote its being thus preached, by affording countenance, support, and en-

couragement to those who possess the needful qualifications, and are led to devote themselves to that important work. The dissemination of the holy scriptures and other writings of a religious and instructive nature, is another practicable method of diffusing christian knowledge. In this way the pious and benevolent may essentially contribute to the enlightening, reforming, and saving of those, who might otherwise perish for lack of vision. It is also in their power to perform an acceptable and valuable service to religion, by casting of their worldly substance into those treasuries, which, like the one presently to be set open for the reception of our offerings, are sacredly devoted to the truly pious and charitable design of extending the knowledge and practice of the gospel.

Seeing, therefore, the duty of labouring to extend the light and influence of christianity results from relations and principles common to christians, and is, at least in some way and degree, practicable by all, its obligation is extensive and universal. It is a duty, not confined to the publick ministers of religion, to societies instituted for its performance, nor to persons of any particular description ; but is binding on christians in general, of all ranks, and of all denominations. It is also a duty to which there is ample encouragement. For, as we proposed to consider,

II. It is a work, in which they, who labour with fidelity, shall not labour in vain.

They have a prospect of SUCCESS, and a certainty of REWARD. The hope of being in some degree successful seems necessary to excite exertion ; and this hope may be always entertained, when we are engaged in duty, or in undertakings approved and required by God. To imagine the contrary would be an impeachment of the wisdom and goodness of that Being, who understandeth all his works from the beginning to the end, and who cannot mistake the tendency of his appointments.

It has pleased God, " by the foolishness of preaching," as it appeared to the wisdom of this world, to effect the most beneficial and surprising changes in the moral and religious state of mankind. The first preachers of the gospel, indeed, were extraordinary characters, and furnished with miraculous gifts and powers. But the gospel having gained an introduction and establishment in the world, these became no longer necessary, and accordingly ceased. Its subsequent support and propagation have been owing, under God, to the instrumentality of human characters and means. From the exertions of such characters and use of such means, therefore, its future support and progress in the world may be justly expected.

This expectation is encouraged by considering, that christians now possess important advantages for vindicating the cause, and extending the knowledge, of their religion, which were not enjoyed in the earlier periods of the christian dispensation. In consequence

of important discoveries and improvements in the arts and sciences, and a prevailing spirit of commerce and enterprise, the intercourse and communication between the different nations and distant parts of the world, are rendered much more easy, safe, and frequent, than in former ages.

The art of printing is comparatively a modern invention. Its great importance as the means of instructing the ignorant, reforming the vicious, and edifying the christian, in countries where the gospel is professed, will not be called in question. Nor can we justly doubt its applicability and use, as an important instrument of enlightening and converting those who are in a state of heathenish ignorance, superstition and wickedness. The facility which it gives to multiplying, in the different written and living languages of the globe, copies of the sacred scriptures and other books, promises great advantage to the christain cause. The prospect, that this advantage will be realized, is encouraged by the pious and benevolent efforts which have been lately made, and are now making, to employ the admirable art, of which we are speaking, for this godlike purpose.

A consideration of the forms, spirit and genius of christianity encourages the hope that faithful endeavours to give it a further extension in the world will not prove ultimately unsuccessful. There is nothing essential to it of a local, national or partial character, by which its progress is circumscribed. On the other hand, from its doctrines, laws, institutions, motives,

tendency, and effects, it appears adapted and intended to become the religion of mankind. Accordingly, there are intimations and promises in the sacred volume, that the gospel of Jesus Christ shall, one day, be universally known, and all flesh see the salvation of God. These divine predictions are calculated to animate the exertions of christians to propagate their religion, by inspiring a confidence, that their labours shall not be in vain.

Christians, in judging of the utility of their labours for the support and progress of the gospel, should take into the account, not only the actual good produced, but the evil prevented. If they do not sensibly advance christian knowledge and virtue, yet they may prevent their decline and extinction; they may greatly check the progress of error, vice and irreligion in the world. The good effects of their pious endeavours, although not immediately visible, may be found, in the course of time and events, to be very extensive and important.

In estimating the services rendered to the cause of religion, by individuals and by societies, the judgment is liable to be misguided by a too contracted view of the subject, by groundless prejudices, and unreasonable partialities. It is the disposition of too many to make little or no account of any thing in religion, which is not effected in their own time, in their own way, and by their own instruments. There are even those, who will not believe that genuine christianity is promoted "unless they see signs and wonders." They

seem to expect, " that the kingdom of God should immediately appear ;" that it should come in their day and under their observation ; that they should be able to trace its progress and mark its boundaries, and point them out to others, saying, " Lo here ! and, lo there !" Their preconceived notions are not answered by its coming in a silent and gradual manner, operating on the hearts and lives of individuals, on the state of society, and on the mass of mankind, like the leaven, which being hid in three measures of meal, by degrees diffused its virtue till the whole was leavened.

The span of human life is too short a measure, and the peculiarities of a religious sect too narrow a scale for estimating the progress of christian knowledge in the world. Enlarged and comprehensive views of this subject promise a result most conformable to truth, most satisfactory to the pious and benevolent mind, and most worthy of that infinite Being, whose designs are vast beyond our conceptions, and " with whom a thousand years are as one day, and one day as a thousand years." When by the light of history we look back on past ages ; when we contemplate the dark and wretched condition, in a moral and religious view, even of the most improved nations of the earth, at the commencement of the christian era, and the important change since effected by the gospel, we perceive the truth and propriety of that declaration of the blessed founder of christianity, " I am come a light into the world." And could we with a prophetick eye look forward an equal distance into futurity, glorious scenes

would doubtless be unfolded to our view, which might well fill us with a prophet's rapture, and compel us to exclaim, in a prophet's language, " How beautiful are the feet of them that preach the gospel of peace ! The people, that walked in darkness, have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined."

In addition to the prospect of success in labouring for the promotion of religious knowledge, christians have, for their encouragement in this, no less than in every other duty, the promise of a REWARD. The great moral governour of the world has seen fit to encourage acts of true piety and benevolence by the assurance of an ample remuneration. We are expressly taught, that " whatsoever good thing any man doth the same shall he receive of the Lord, whether he be bond or free. Every man shall receive according to his own labour. He that soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully." It is a distinguishing excellence of christianity, that at the same time it instructs us in the knowledge of our duty with the greatest clearness, it excites us to the performance of it by the most explicit promises of a glorious and eternal recompense. Until it pleased God to reveal them to us in the gospel by his spirit, eye had not seen, nor ear heard, neither had entered into the heart of man, the things, which God hath prepared for them that love him.

The gospel brings life and immortality to light, with a clearness and evidence, which no prior dispensation

could boast ; and raises such animating hopes of future and eternal blessedness, as no other religion can inspire. It borrows images from every thing highly esteemed among men as the means of present enjoyment, and from whatever is useful and magnificent in nature, in order to set forth the complete, permanent, and exalted state of felicity and glory, to which, through the riches of divine bounty, and as a signal reward of a life of undissembled and active piety and benevolence, all who love and serve God and their generation, according to his will, shall be finally admitted.

From the preceding discourse, tending to show, that christians in general are under an indispensable obligation to employ their best endeavours for the support and diffusion of the gospel among their fellow men ; and that their faithful exertions for this purpose shall not be in vain, we may justly infer,

In the LAST place, that this is a work, in which we have ample encouragement to be resolute and active, to persevere and abound. All the most powerful motives, adapted to influence wise and reflecting beings, conspire to recommend and enforce such a conduct. It is enjoined by love and duty to God, who justly expects, that we shall do his pleasure with alacrity and zeal ; by grateful affection to the character of our blessed Saviour, who was unwearied in his labours to enlighten and save mankind ; by benevolence and compassion to those of our fellow men, who are destitute of the means of religious instruction and improvement, and whose situation loudly calls for commiseration and

relief. All the best feelings, of which the human heart is capable, must be gratified by the prospect of the smallest success in turning men from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them, who are sanctified by faith in Jesus Christ. How interesting to the benevolent mind is the thought, that he who converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins!

A due regard not only to others, but to ourselves, will operate as a powerful motive to the vigorous discharge of duty. Our future rewards will be proportioned to our present labours. They that are wise and turn many to righteousness shall shine as the brightness of the firmament, and as the stars forever and ever. Let it not be imagined, that there is any thing base, or unreasonably selfish, in "having respect to the recompense of reward," or in being influenced to a patient continuance in well doing "by the joy that is set before us." Such an imagination will implicitly reproach, not only the Jewish leader, but him who is worthy of more honour, the great captain of our salvation. By such an affectation of refinement we shall probably diminish our zeal, and endanger our perseverance, in duty. Were we to seek our reward in houses and lands, in worldly honours and distinctions, in the vain and momentary gratification of time and sense, this might corrupt our minds and vitiate our characters; but to aspire after the true riches, after the honour that cometh from God,

after the pure and never-failing streams of pleasure, which flow at his right hand, this will elevate the soul and animate us to every good word and work.

In an especial manner, they who have associated for the purpose of promoting religious instruction in our new and remote settlements, where the christian ministry is not statedly enjoyed, or for extending the knowledge of the gospel among the American Indian tribes, or in heathen and unenlightened countries in general, may be exhorted to be stedfast and persevering in the prosecution of their pious and benevolent undertakings. The peculiar advantages they possess, in consequence of their associated state, for being useful to the cause of religion, require them to give a larger portion of their time and attention, if not of their substance, to this very thing.

The society now convened, the first of the kind formed and permanently established among us, will not, I trust, be behind those more lately instituted, in a disposition and zeal to extend and increase the knowledge of evangelical truth and the practice of christian piety and virtue. We have reason for the pleasing reflection, that our institution has been productive of good, in the promotion of pure and undefiled religion ; and indulge the animating hope, that its subserviency to this end will be prolonged and increased. We have been the probable occasion of provoking others to love and good works, to the charitable contribution of their worldly substance, and to the forming of associations, for the purpose of promoting the common salvation.

The attention, labour and expense, bestowed by this society and others on the rude and uncivilized tenants of the wilderness, though not followed by the extensive and permanent effects anticipated by that charity which hopeth all things, have not been wholly useless and in vain. They have at least produced, or confirmed, the conviction, that, according to the constitution of human nature and the order of divine providence and grace, the introduction of the arts and improvements of civilized life, must precede the introduction and enjoyment of the higher and nobler blessings of the gospel. This conviction may give such a direction to the future exertions of christians, or so vary the mode of their application, as that, in consequence of it, effects not easily calculated may be ultimately produced ; the wilderness may be made, both in a literal and in a spiritual sense, to blossom as the rose, and the desert to become a fruitful field.

The patronage and aid, which have been afforded to this society by the Government of the Commonwealth, we would not fail, on this occasion, gratefully to acknowledge ; nor will we cease to cherish the hope, that this patronage and aid will be continued and increased. The generous benefactions of pious and benevolent individuals, already received, while they justly excite our gratitude, naturally lead us to direct our waiting eye to the sources of private wealth and munificence for the means of extending our usefulness. Compared with the important object of our institution, and the great extent of the field, in which labourers may be usefully employed, our means are small and insufficient.

We may, therefore, without danger of incurring the imputation of being influenced by unworthy motives, solicit the charitable aid of this christian assembly. May those who abound in the treasures of this world be disposed, of their abundance, to cast in much. In so doing, you will but lend to the Lord, and that which you shall give he will repay you again. Yea, he will return your pious liberality into your own bosoms seven fold. If, like the poor widow, commended by our Saviour, you possess but a little, yet, with her unaffected piety and benevolence, shall give of that little, your deed like her's shall be recorded in the book of remembrance; and through your charity a page of sacred writ, or a lesson of divine wisdom, may be imparted to some unhappy fellow being now wandering in darkness and sin; be the means of bringing him to the knowledge of the truth, of leading him to repentance, and of occasioning joy in heaven.

Let us, therefore, give according to our several abilities, and with a willing mind, for God loveth the cheerful giver. Thus presenting our offerings, we may indulge the pleasing thought, that both the temporal advantage and eternal salvation of some of our fellow men, may be promoted through our charity. But should we be disappointed in the hope of being actually useful to others, still the joyful assurance remains, THAT OUR RECORD IS ON HIGH, AND OUR REWARD WITH OUR GOD.

APPENDIX.

THE Society for Propagating the Gospel, at their annual meeting, in May last, appointed nine Missionaries for the District of Maine, viz.

*Rev. Samuel Hidden,	for 2 months,	District	No. 1.
*Rev. Jonathan Scott,	2 do.	....	No. 2.
*Rev. Edmund Eastman,	2 do.	....	No. 2.
Rev. John Allyne,	3 do.	....	No. 3.
*Rev. Jonathan Burr,	3 do.	....	No. 4.
Rev. Daniel Lovejoy,	3 do.	....	No. 5.
Mr. Lovejoy has since been employed by the Society.	4 do.	at large.	
Rev. Jonathan Powars,	3 do.	....	No. 6.
Rev. Marshfield Steele,	3 do.	....	No. 7.
Rev. Daniel Oliver,	6 do.	at large.	

Rev. Enoch Whipple has been employed about five months on the Isles of Shoals.

Those gentlemen to whose names this mark (*) is prefixed, have declined their appointment. No intelligence has been received from Rev. Mr. Steele, of his having fulfilled his mission. From Messrs. Allyne, Lovejoy (whose mission is not yet completed), and Powars, no journals of their missions have been received. Mr. Powars died about the close of his missionary labours. He was a good man, a faithful minister of Jesus Christ, and taken away in the prime of life, and the midst of extensive usefulness. His loss is deeply lamented.

Mr. Oliver, during his mission, rode 2190 miles, visited 298 families, baptised 21 children. In the town of Lovel, he visited a school originally established by the Society, whose scholars "performed to admiration." "Sure I am, (he says) if this exhibition had been in Boston, gentlemen of the first abilities would have been highly gratified." The books of the Society, distributed by Mr. Oliver, were gratefully received by the indigent inhabitants. He was treated with hospitality and kindness whereever he went, and the schools he visited, he found in a flourishing state.

"Compared with the extent of the eastern territory, (says Mr. Oliver) and the numerous destitute towns and plantations, the people have had but little rational and scriptural preaching the past season. Instead of three or four missionaries, for two or three months, *fifty* might find enough employment for the whole year."

Rev. Mr. Whipple's mission to the Isles of Shoals, it appears from his journal, was useful to that destitute, and, till lately, forsaken handful of people. Continued attention to them is of great importance to their welfare in every view, and to preserve the benefits they have already received. Mr. W. closes a well written journal with the following remarks:

"On the whole, the prospects with regard to this poor people appear to me very gloomy. We have many difficulties and dis-

couragements to encounter : at the same time it seems necessary that missions be kept up, or the people are ruined. Little, however, can be done in the present situation of things. While the inhabitants are without law and government, and nothing to check the progress of immorality, and control the passions of men ; and while so few on the island are found to be friends to the cause of virtue and religion, the hands of a missionary must be weak, and his exertions in a great measure ineffectual. It is not for me to dictate, but I have thought if the following method could be adopted and carried into effect, it might be calculated to remedy these inconveniences, and make the people on these islands once more happy and prosperous. That a company of wise, upright, and virtuous men be selected and settled on these islands, men of property and influence, who should have an inclination to engage in carrying on the fishery business : that out of this company suitable magistrates, and all proper officers should be chosen, to superintend the affairs of the islands ; to put in execution the laws of each state, and co-operate with the missionary in all suitable endeavours for the reformation of the inhabitants. If this, or some similar method should be taken, it appears to me that it might be attended with salutary effects ; and that the Isles of Shoals might be rendered a very important object to the community. This, however, is with great diffidence submitted to the consideration of your honourable body, should you, sir, think proper to make mention of it, and may the Father of Light afford you the divine presence and assistance in all your deliberations for the good of this people in particular, and for the promotion of the important interests of the Redeemer's kingdom in general."

Since our last report, the Society have received two reports from Rev. John Sergeant, which represent his mission, among the Stockbridge Indians, as in a prosperous state. From the last of these journals we present to our readers the following extract, which gives the latest information concerning the "*Western Mission*," as it is called, of which we gave some account in the last year's report :

"I observed in my last year's journals, that Capt. Hendrick, with his companions, started from hence on his western tour, about the middle of November, of the last year. By reason of sickness, and other unexpected providences, he returned in a few days. For various good reasons it was thought best to put off his journey until the last summer. He sat out again about the middle of September last. Since that time I have received several letters from him ; a few extracts from which I now add.

In a speech to the *Six Nations*, at Buffaloe Creek, the 10th of October, he says :

"Uncle, my ancestors have established a covenant of friendship with the western tribes of Indians many years ago, which they and we have never violated, and have renewed it four years ago.

"Uncle, the chiefs of my nation have appointed so many of us to visit the same different tribes of Indians, on the same business, for they and we did agree to meet again in three years, which

was expired last year. For certain reasons on our part, we could not attend last year; and they have been anxiously looking on the path that leads from their fire-place to ours.

"Now, uncle, we have got thus far on our way; we stop here for no other purpose, than to inform you of our business.

"Uncle, the President of the United States has at different times sent his agents to the different tribes of Indians, to offer to learn them the arts of civilization and christian religion. They generally laugh when they hear such offer; thinking or believing, that the Great Good Spirit never intended the red people should learn such arts; of course they think it impossible for the Indians to learn such things. But after I delivered our speeches to them, they then comply, and depend on us, that we should either teach them ourselves, or lead one by the hand whom we know is a good man, that would teach them.

"Uncle, according to the wishes of these nations, I have my cousin John Jacobs with me, who is duly appointed to make beginning with the Indians, and if they should be disposed to learn any thing further, they can have assistance."

Then Red Jacket (chief of the Senecas) spoke:

"Nephew, we are glad you inform us so particularly your business. We all know you, my friend, (addressed particularly to Hendrick) these many years; you always follow a business which is for peace, and your present business is a laudable one, and we always find you follow the path of a sachem, as I do follow. Therefore, my friend, we exhort you to be courageous in following the good business you are upon. We hope the Great and Good Spirit will protect you, and bless you, that you may be enabled to succeed in all your good wishes."

Note...There hath been twelve deaths and eight births among the Indians under my care, the year past.

"JOHN SERGEANT, *Missionary*."

The Rev. Gideon Hawley, the venerable, worthy, and for a long time faithful, missionary of the Society among the Marshpee Indians, died in October last, at an advanced age. The vacancy made by his death, for nearly two months, was gratuitously supplied by the neighbouring ministers. The Society have since appointed Mr. Elisha Clap, a candidate for the ministry, to preach three months to these Indians, and to those on Martha's Vineyard, on the sabbath; and are devising means permanently to fill these vacancies.

The Society have expended the last year, in support of missionaries, and in the purchase of bibles, testaments, spelling-books, Watts' psalms and hymns, primers, and various religious books and tracts, and in necessary incidental charges, nearly *nineteen hundred dollars*. *One thousand dollars* of this sum they received as a grant from the commonwealth; the remainder was made up from the collection after the annual sermon before the Society, and from the income of their permanent fund, which remains nearly the same, as when our last annual report was made, viz. $22,866 52.

A benefactor unknown, presented to the Society *five dozen* testaments, which have been distributed agreeably to his wishes.

On the whole, the Society entertain a hope, that their exertions have been useful to that portion of their fellow men among whom they have been directed, and conducive to their present comfort and future happiness.

OFFICERS OF THE SOCIETY FOR THE YEAR 1808.

WILLIAM PHILLIPS, Esq. *President.*
Rev. JOHN LATHROP, D.D. *Vice-President.*
Rev. JEDIDIAH MORSE, D.D. *Secretary.*
Rev. ABIEL HOLMES, D.D. *Assistant Secretary.*
Mr. SAMUEL H. WALLEY, *Treasurer.*
Rev. JOHN ELIOT, D.D. *Vice-Treasurer.*
Mr. SAMUEL SALISBURY,
Rev. JOSEPH ECKLEY, D.D.
Hon. DUDLEY A. TYNG,
Hon. JOHN DAVIS,
Rev. JEDIDIAH MORSE, D.D. } *Select Committee.*

The following is a List of Members living, January 1st, 1808.

Rev. Thomas Barnard, D.D.
Alden Bradford, Esq.
Rev. William Channing,
Hon. Richard Cranch,
Hon. Francis Dana,
Hon. John Davis,
Hon. Thomas Dawes,
Hon. Thomas Dawes, jun.
Rev. Joseph Eckley, D.D.
Samuel Eliot, Esq.
Rev. John Eliot, D.D.
Rev. Nathaniel Emmons, D.D.
David S. Greenough, Esq.
Rev. Abiel Holmes,
Dr. Edward A. Holyoke,
Mr. David Hyslop,
Rev. James Kendall,
Rev. John Lathrop, D.D.
Hon. Benjamin Lincoln,
Rev. Jedidiah Morse, D.D.
Samuel Parkman, Esq.
Rev. Elijah Parish,
Eliphalet Pearson, L.L.D.
William Phillips, Esq.
Mr. Jonathan Phillips,
Rev. Eliphalet Porter, D.D.
Daniel D. Rodgers, Esq.
Mr. Samuel Salisbury,
His Excellency James Sullivan,
Hon. Cotton Tufts,
Hon. Dudley A. Tyng,
Hon. Oliver Wendell,
Rev. Samuel West, D.D.
Mr. James White,
Ebenezer Wight, Esq.
Samuel Williams, L.L.D.
Mr. William Woodbridge.

FORM OF A BEQUEST, OR LEGACY.

Item....I give and bequeath the sum of to the Society for Propagating the Gospel among the Indians and others in North-America; to be applied either to the general objects of the Institution, or to such particular purposes, consistent with those objects, as the donor may think proper.

FINIS.